/44 cont./

539 This rather disconnected legend, which lacks an ending, is evidently aimed at giving the imagination of the narrator some latitude so that he can add further adventures and encounters of the woman as he pleases. For comparative mythology the passage about the woman being swallowed by the heron is of special importance (cf. Im Thurn's remarks, op. cit., p. 386). The episode of the ounce is found in quite similar form and with almost the same words in the North American legend of the Kootenay /Kutenai/ on the Columbia River published by F. Boas (Verh. d. Berl. Ges. f. Anth., 1891, p. 171), except that there a giant who wishes to be painted white meets the woman.

821 Finally, as a contribution to the folklore of the Karaya some of their names for constellations and other celestial phenomena might be mentioned, from which their concept of nature can be recognized to some extent. In general they are more appropriate than our own. I shall offer no opinion as to whether the constellations are really viewed as what their names signify. According to our experiences with other tribes this is highly probable, however.

821 The Milky Way is the "ash road" (bribi), a very common
192 conception among the South Americans.

The brightly shining stars α and β Centauri are the feet of the "ostrich" (naukiä, Rhea americana), whose body is represented by the neighboring large coalsack.

/45/ In the Southern Cross they see the lozenge-shaped form of the "river ray" (barahoä).

The Pleiades (ǥeraboţǒ) are a flock of small "dwarf parrots" analogous to the "doves" of the Hellenes and the "chicks" of Germanic peoples.

Orion (hatedäotä) is the burning roça (among the Slavs and Lithuanians, too, as is well known, this constellation is associated with agriculture and harvests).

The tail of Scorpio is the "ounce" (anθauä).

The moon spots are "toads" (krãu).

/45 cont./

87] Shooting stars are very aptly compared to a hook cast out
192 and the bait on it.

The rainbow is the "electric eel" (koadžī, the trem-trem of the Brazilians).

During eclipses of the moon it is said: ahañdō roro, the moon wishes to die. Pedro Manco denied that noise is made to avert this disaster.

The Petroglyphs of Martirios Island

133 About midway between the two great river rapids, the
[131] Carreira comprida and the Cachoeira grande, a narrow rock island about one kilometer long lies close to the right river bank, the Ilha dos Martirios (6° 22' south latitude), which rises gradually from south to north. Flooded to a large extent during high water, it is connected to the neighboring bank at low water. Its western edge then falls in steep walls from 8-10 meters high down to the surface of the river. Heavily eroded, they are riddled by countless potholes and broken up into groups of columns, pyramids, and arches. The predominant stone is a coarse-grained, horizontally-layered quartz schist which splits into huge blocks. The opposite bank has the same formation. The river runs here as though in a natural channel 150 meters wide with a very slight drop.

On the north end of the island, in part at its highest elevation (about 15 meters above low water), in part somewhat lower in the region of the high water line, there are visible on the stone blocks on the ground a large number of rock sculptures which are among the most remarkable on the continent and have become the center of a whole series of tales.

Only a few travelers have seen them; no one has investigated them in detail or copied them. Quite early they attracted the attention and stirred the imagination of the first Paulista bands of Pires Campos and the notorious Anhanguera (Bartholomeo Bueno the Elder), who visited the island at the end of the seventeenth century on their expedition to the Araes and their rich goldmines,

/342 cont./

819 lip-disks. He said one could get to them by way of the Tapirapé.
648 When I asked for more details, he wrapped himself in silence. Perhaps through the Tapirapé he had obtained some knowledge of the tribes living to the west.

17. The Language.

126 To make records of the language among the Karajá is very
[194] difficult, because these Indians speak their language, which is rich in nasal forms, most indistinctly. The women speak considerably more clearly than the men.

The words asked for were willingly said; the Indians were indefatigable in pronouncing them for me until I could repeat them correctly. For transcribing them I used the Meinhof transcription in Neumayer's /343/ Anleitung zu wissenschaftlichen Beobachtungen auf Reisen /Introduction to Scientific Observations on Journeys/, 3rd ed., page 484. Determining the strange diphthongs which are peculiar to the language was often difficult and is to be regarded as merely approximated.

I tried to obtain the same words in as many localities as possible. Thus, for the words of the south horde (S) I have 21 informants, for those of the north horde (N) 29. I did not obtain
192 all the words in both groups. Comparison shows that most words
184 are the same in both groups, but that a number of deviations also occur. In my opinion, however, these do not justify our assuming separate dialects, since they do not show any laws, and since it is not certain how many are due to misunderstanding. Some of
[194] them are to be explained only by the omission of vowels in rapid speech, lighter or darker vowel formation, stronger emphasis of one or another character in the diphthongs (l or r in the case of ɻ, etc.). It is noteworthy that the words obtained in the village of José, who had migrated from the south horde to the north horde, still clearly show the greater relationship with the south horde, whereas those of Chief Korumaré, who had migrated into the interior of Bananal, are more closely linked with those of the

/343 cont./

192 north horde. With Ehrenreich's Karajá words and Castelnau's
184 Sambioá words and Coudreau's Karajá words my records show
[114] correspondences as well as differences. The latter probably go back in part to misunderstandings on both sides, as may be definitely proved in a few cases. With regard to the Šavajé language, there are several very striking differences, the reason for which is as yet unknown.

197 The language of the Karajá, for the time being, is still to be regarded as isolated; the few agreements with Ge languages do not, for the present, justify our counting it among these.

192 From the beginning I followed up the differences between
186 the men's dialect and the women's dialect, which Ehrenreich (1)
562

[113]

1. "Materialien zur Sprachenkunde Brasiliens /Materials for Brazilian Linguistics/": I. Die Sprache der Caraya (Goyaz) /The Language of the Caraja (Goiáz)/. Zeitschrift für Ethnologie, Vol. 26, 1894, p. 23.

discovered, and in this way obtained a great number of women's words. Those from the south horde were obtained directly from women, those from the north horde from men. The latter were able to say many words immediately; often, however, they reflected a long time before they found the word. It is doubtful whether they always gave the proper word; in any case, the women's words from the north horde should be taken with some
[191] caution. The men described the language of the women as ibinãli = very poor. They maintained that the two sexes did not understand all of each other's expressions, but that there were words which were foreign to the other sex. My records have so
194 far not confirmed this assertion. The chief difference is that in
562 the women's language a k is inserted where, among the men two vowels stand next to each other; the initial k of the women is omitted among the men. Ehrenreich gives a few further

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

609 Many
[308] of them are painted black and red, and have their faces daubed
[301] with a thick layer of black soot; others wear upon their heads
[237] crowns made of beautiful feathers; while others again, have
[411] their hair braided and decorated with the brilliant crimson and gold feathers of the macaw. All are armed with spears beautifully decorated with feathers, and with bows and arrows and heavy killing clubs. They present quite a military spectacle.

Disembarking, the first thing the visitors do is to show the savages their arms, especially the repeating rifles, which fill them with awe. The chief now hastens to declare that he and his people are friends of the white man, saying: "The Karayá is the friend of the white man; there is no lie with us," repeating this twice. Confidence established, some trading may be done without difficulty. Small children, and particularly, young girls, are very shy of the strangers, and usually creep into their huts and cover their faces with their hands. The visitor is never troubled by beggars, and rarely has anything stolen from him.

131 The Karayáhy division live along the main stream of the
162 Araguaya between São José and Santa Maria in twelve or
[648] fifteen villages or encampments, one of which, near Santa Maria, was completely wiped out in 1881 by the Kayapó
361 tribe. Their villages are not so clean as those of the Sambiôa, nor are the huts so well constructed.

191 Observing the speech of the Karayá, one can scarcely notice any movement of the lips; nor do they seem able to repeat exactly a sentence just uttered. They have many sounds which they produce with the tongue and swallow the
192 last syllable. Apparently, their speech is not related to any Brazilian aboriginal language. The most remarkable thing about it is that they have one dialect for the men and another for the women; though only a few words are entirely different, and with most of them there is but a slight, unimportant change.

142 Physically, the Karayá are one of the finest of the aboriginal races of Brazil. They are of medium size, slender and